THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"There are two things that we should learn to forget—the good we have done to others, and the evil they have done to us."

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THE UNION OF PIETY AND MORALITY.

"THY prayers and thine alms are come up for a memorial before God." (Acts 10: 4.)

"The High and Lofty One who inhabiteth eternity, dwelleth also with him that is of humble and contrite heart." In the midst of His glory, the Almighty is not inattentive to the meanest of His subjects. Neither obscurity of station, nor imperfection of knowledge, sinks those below His regard who worship and obey Him. Every prayer which they send up from their secret retirements is listened to by Him; and every work of charity which they perform, how unknown soever to the world, attracts His notice. The text presents a signal instance of this comfortable truth. In the city of Cæsarea there dwelt a Roman centurion, a military officer of inferior rank, a Gentile, neither by birth nor religion entitled to the privileges of the Jewish nation. But he was a devout and a benevolent man; who, according to his measure of religious knowledge, studied to perform his duty, prayed to God always, and gave much alms to the people. Such a character passed not unobserved by God. So highly was it honored, that to this good centurion an angel was sent from heaven, in order to direct him to the means of full instruction in the truth. The angel accosts him with this salutation, "Cornelius, Thy prayers and thine alms are come up for a memorial before God."

It is to the conjunction of prayers and alms that I propose now

to direct your thoughts, as describing the respectable and amiable character of a man, as forming the honor and the blessedness of a true Christian; piety joined with charity, faith with good works, devotion with morality. These are things which God hath connected, and which it is impious in man to separate. It is only when they remain united, that they can come up as a grateful memorial before God. I shall first endeavor to show you, that alms, without prayers, or prayers, without alms, morality without devotion, or devotion without morality, are extremely defective; and then shall point out the happy effects of their mutual union.

Let us begin with considering the case of alms without prayers; that is, of good works without piety, or a proper sense of God and religion. Examples of this are not uncommon in the world. With many virtue is, or at least is pretended to be, a respectable and an honored name, while piety sounds meanly in their ears. They are men of the world, and they claim to be men of honor. They rest upon their humanity, their public spirit, their probity, and their truth. They arrogate to themselves all the manly and the active virtues; but devout affections and religious duties they treat with contempt, as founded on shadowy speculations, and fit to employ the attention only of weak and superstitious minds. Now, in opposition to such persons I contend that this neglect of piety argues depravity of heart; and that it infers an irregular discharge of the duties of morality.

First, it argues internal depravity; for it discovers a cold and a hard heart. If there be any impression which man is formed by nature to receive, it is a sense of religion. As soon as his mind opens to observation and reflection, he discerns innumerable marks of his dependent state. He finds himself placed by some superior power in a vast world where the wisdom and goodness of the Creator are conspicuous on every side. The magnificence, the beauty and order of nature, excite him to admire and adore. When he looks up to that omnipotent hand which operates throughout the universe, he is impressed with reverence. When he receives blessings which he cannot avoid ascribing to divine goodness, he is prompted to gratitude. The expressions of those affections, under the various forms of religous worship, are no other than native effusions of the human heart. Ignorance may mislead, and superstition may corrupt them; but their origin is derived from sentiments that are essential to man.

Cast your eyes over the whole earth. Explore the most remote quarters of the east and west. You may discover tribes of men without policy, or laws, or cities, or any of the arts of life; but nowhere will you find them without some form of religion. In every region you behold the prostrate worshiper, the temple, the altar, and the offering. Wherever men have existed, they have been sensible that some acknowledgment was due, on their part, to the Sovereign of the world. If in their rudest and most

ignorant state this obligation has been felt, what additional force must it require by the improvements of human knowledge, but especially by the great discoveries of the Christian revelation? Whatever, either from reverence or from gratitude, can excite men to the worship of God, is by this revelation placed in such a light as one should think were sufficient to overawe the most thoughtless, and to melt the most obdurate mind.

Canst thou, then, pretend to be a man of reason, nay a man of virtue, and yet continue regardless of one of the first and chief dictates of human nature? Where is thy sensibility to what is right and fit, if that loud voice, which calls all nations throughout the earth to religious homage, has never been heard by thee? Or, if it has been heard, by what strange and false refinements hast thou stifled those natural sentiments which it tends to awaken? Calling thyself a son, a citizen, a friend; claiming to be faithful and affectionate in these relations; hast thou no sense of what thou owest to thy first Parent, thy highest Sovereign, thy greatest Benefactor? Can it be consistent with true virtue or honor, to value thyself upon thy regard to inferior obligations, and yet to violate that which is the most sacred and the most ancient of all? When simple instinct teaches the Tartar and the Indian, together with his alms and good works, to join his prayers to that Power whom he considers as the source of good, shall it be no reproach in the most enlightened state of human nature, and under the purest dispensation of religion, to have extinguished the sense of gratitude to Heaven, and to slight all acknowledgment of the great and the true God? What does such conduct imply, but either an entire want, or a wilful suppression, of some of the best and most generous affections belonging to human nature? Surely, there must be an essential defect in that heart which remains cold and insensible where it ought to be affected most warmly. Surely, such a degree of depravity must be lodged there as is sufficient to taint all the other springs of pretended virtue.

But besides this, I must contend, in the second place, that where religion is neglected there can be no regular nor steady practice of the duties of morality. The character will be often inconsistent; and virtue, placed on a basis too narrow to support it, will be always loose and tottering. For such is the propensity of our nature to vice, so numerous are the temptations to a relaxed and immoral conduct, that stronger restraints than those of mere reason are necessary to be imposed on man. The sense of right and wrong, the principle of honor, or the instinct of benevolence, are barriers too feeble to withstand the strength of passion. In the tranquil seasons of life, these natural principles may, perhaps, carry on the ordinary course of social duties with some regularity. But wait until some trying emergence come. Let the conflict of passions arise. Let the heart be either wounded by some distress, or agitated by violent emotions, and you shall presently see that

virtue without religion is inadequate to the government of life. It is destitute of its proper guard, of its firmest support, of its chief encouragement. It will sink under the weight of misfortune; or will yield to the solicitation of guilt.

The great motives that produce consistency and firmness of action, must be of a palpable and striking kind. A divine Legislator, uttering His voice from heaven; an omniscient Witness, beholding us in all our retreats; an almighty Governor, stretching forth His arm to punish or reward, disclosing the secrets of the invisible world, informing us of perpetual rest prepared hereafter for the righteous, and of indignation and wrath awaiting the wicked: these are the considerations which overawe the world, which support integrity, and check guilt. They add to virtue that solemnity which should ever characterize it. To the admonitions of conscience they give the authority of a law. Co-operating with all the good dispositions of a pious man, they strengthen and insure their influence. On his alms you can have no certain dependence, who thinks not of God nor has joined prayer to his charitable deeds. But when humanity is seconded by piety, the spring from which it flows is rendered, of course, more regular and constant—in short, withdraw religion and you shake all the pillars of morality. In every heart you weaken the influence of virtue; and among the multitude, the bulk of mankind, you overthrow its power.

Having thus shown that morality without devotion is both defective and unstable, I proceed to consider the other extreme, of prayers without alms, devotion without morality.

In every age the practice has prevailed of substituting certain appearances of piety in the place of the great duties of humanity and mercy. Too many there have always been who flatter themselves with the hope of obtaining the friendship of their Creator, though they neglect to do justice to their fellow-creatures. But such persons may be assured that their supposed piety is altogether of a spurious kind. It is an invention of their own, unknown to reason, unknown in the word of God. In Scripture we are ever directed to try our faith by our works, our love of God by our love of men. We are directed to consider piety as a principle which regenerates the heart and forms it to goodness. We are taught that in vain we address any acts of homage to Christ unless we do the things which He saith; and that love, peace, gentleness, goodness, meekness and temperance are not only the injunctions of His law, but the native fruits of His spirit. If, therefore, while piety seems ardent, morality shall decline, you have full reason to believe that into that piety some corrupting ingredients have entered. And if ever your regard to morality shall totally fail; if while you make many prayers, you give no alms; if, while you appear to be zealous for God, you are false or unjust to men; if you are hard or contracted in heart, severe in your censures, and op-

pressive in your conduct; then conclude with certainty that what you had termed piety was no more than an empty name. For as soon, according to the Scripture similitude, will bitter waters flow from a sweet fountain, as such effects be produced by genuine piety.

What you have called by that name resolves itself into one or other of three things. Either it is a hypocritical form of godliness, assumed in order to impose on the world; or, which is the most favorable supposition, it is a transient impression of seriousness, an accidental melting of the heart which passes away like the morning cloud and the early dew; or, which I am afraid is too often the case, it is the deliberate refuge of the deluded and superstitious, but at the same time, a corrupted mind! For all men, even the most depraved, are subject, more or less, to compunctions of conscience. It has never been in their power to withdraw totally beyond the reach of that warning voice which tells them that something is necessary to be done in order to make their peace with the Ruler of the world. But, backward at the same time to resign the gains of dishonesty, or the pleasures of vice; averse from submission to that sacred law, which enjoins righteousness in its whole extent, they have often attempted to make a sort of composition with Heaven; a composition, which, though they dare not avow it in words, lurks in secret at the bottom of many a heart. If God will only dispense with some articles of obedience, they will repay him with abundant homage. If they fail in good practice, they will study to be found in belief; and, by the number of their prayers, will atone, in some measure, for their deficiency in charitable deeds.

But the attempt is as vain as it is impious. From the simplest and plainest principles of reason it must appear that religious worship, disjoined from justice and virtue, can upon no account whatever find acceptance with the Supreme Being. "To what purpose is the multitude of your sacrifices unto me? saith the Lord. Bring no more vain oblations. Incense is an abomination unto me. The new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." Cease, foolish and impious man! cease to consider the Almighty as a weak or vain-glorious being, who is to be appeased by thy devout prostrations, and thy humble words; or to be gratified by the parade and ostentation of external worship. What is all thy worship to Him? "Will he eat the flesh of thy sacrifices, or drink the blood of offered goats?" Was worship required of thee, dost thou think, upon His account that thou mightest bring an increase to His glory and felicity by thy weak and insignificant praises? Sooner mightest thou increase the splendor of the sun by a lighted taper, or add to the thunder by thy voice. No; it is for the sake of man, not of God, that worship and prayers are required; not that God may be rendered more glorious, but that man may be made better; that he may be confirmed in a proper sense of his de-

pendent state, and acquire those pious and virtuous dispositions in which his highest improvement consists.

Of all the principles in religion one should take this to be the most evident; and yet frequent admonitions are needed to renew the impression of it upon mankind. For what purpose did thy Creator place thee in this world, in the midst of human society, but that as a man among men thou mightest cultivate humanity; that each in his place might contribute to the general welfare; that as a sponse, a brother, a son, or a friend, thou mightest act thy part with an upright and a tender heart, and thus aspire to resemble Him who ever consults the good of His creatures, and whose tender mercies are over all His works? And darest thou, who hast been sacrificing unsuspicious innocence to thy loose pleasures; thou, who hast been disturbing the repose of society by thine ambition or craft; thou who, to increase thy treasures, hast been making the widow and the orphan weep; darest thou approach God with thy worship and thy prayers, and entertain the hope that He will look down upon thee in peace? Will the God of order and justice accept such poor compensation for his violated laws? Will the God of love regard the services of one who is an enemy to His creatures? Shall a corrupter of the society of men aspire to the habitations of pure and blessed spirits? Believe it, He that saith he loveth God, must love his brother also. Cease to do evil, learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow; and then, draw nigh to God, and He will draw nigh to thee; call upon him in the day of trouble, and he will answer thee. Thy prayers and thy alms shall ascend in joint memorial before the Most High.

I have now shown the evil of maiming and splitting religion: of dividing asunder two things, which though in theory they may be separated, yet in practice must always co-exist, if either of them be real; devotion to God, and charity to men. Let us consider next the happy effects of their union.

Their union forms the consistent, the graceful, the respectable character of the real Christian, the man of true worth. If you leave either of them out of your system, even though you excel in the other, you can stand trial only in one point of view. It is only on one side your character is fair; on the other it will always be open to much reproach; and as you dishonor yourselves, so you do great injustice to religion. For, by dividing its parts from one another, you never fail to expose it to the censure of the world: and perhaps, by this sort of partial and divided goodness, religion has suffered more in the esteem of mankind than by open profligacy. The unbeliever will scoff at your piety when he sees you negligent of moral duties. The bigot will decry all morality when he sees you pretending to be a follower of virtue, though you be a despiser of God. Whereas he who fears God, and is at the same time just and beneficent to men, exhibits religion to the world

with full propriety. It shines in his conduct with its native splendor; and its rays throw a glory round him. His character is above reproach. It is at once amiable and venerable. Malice itself is afraid to attack him; and even the worst men respect and honor him in their hearts.

This, too, is the man whose life will be most peaceful and happy. He who fails materially either in piety or in virtue, is always obnoxious to the anguish of remorse. His partial goodness may flatter him in the day of superficial observation; but when solitude or distress awakens the powers of reflection, he shall be made to feel that one part of duty performed atones not for another which is neglected. In the midst of his prayers the remembrance of injustice will upbraid him with hypocrisy; and in the distribution of his alms the prayers which the poor put up for him will make him blush for his neglect of God. Conscience will supply the place of the hand coming forth to write over against him on the wall, "Thou art weighed in the balance, and art found wanting." Whereas he who holds both faith and a good conscience, who attends equally to the discharge of his duty towards God and towards man, enjoys, as far as human imperfection allows, the sense of fairness and consistency in conduct, of integrity and soundness of heart.

The man of mere morality is a stranger to all the delicate and refined pleasures of devotion. In works of beneficence and mercy he may enjoy satisfaction. But his satisfaction is destitute of that glow of affection which enlivens the feelings of one who lifts his heart at the same time to the Father of the universe, and considers himself as imitating God. The man again who rests solely in devotion, if that devotion open not his heart to humanity, not only remains a stranger to the pleasures of beneficence, but must often undergo the pain arising from bad passions. But when beneficence and devotion are united, they pour upon the man in whom they meet the full pleasures of a good and pure heart. His alms connected him with man, his prayers with God. He looks without dismay on both worlds. All nature has to him a benign aspect. If engaged in active life, he is the friend of men; and he is happy in the exertions of that friendship. If left in retirement, he walks among the works of nature as with God. Every object is enlivened to him by the sense of the Divine presence. Everywhere he traces the beneficent hand of the Author of nature; and everywhere, with glowing heart, he hears and answers His secret voice. When he looks up to heaven he rejoices in the thought that there dwells that God whom he serves and honors; that Savior in whom he trusts; that Spirit of Grace from whose inspiration his piety and his charity flow. When he looks around him on the world he is soothed with the pleasing remembrance of good offices which he has done, or at least has studied to do, to many who dwell there.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 13, 1907.

THE WORK TO BE DONE FOR THE DEAD.

One of the most important among the many important doctrines revealed through the Prophet Joseph Smith in the wonderful work which our Heavenly Father has commenced on the earth in these latter days, is that in regard to the redemption of the dead. It was new to this generation when announced by that great Prophet of the Lord, but was evidently known to the Saints in the days of the early Apostles, from the little that is left on record concerning it. Paul's inquiry to the Corinthian Saints, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" shows clearly that the people to whom he was writing were acquainted with that principle, much better indeed than they were with the subject of the resurrection. But since the days of the Apostles, the Christian world, so-called, has been comparatively ignorant concerning this momentous question.

Nothing has been known for many centuries about the mode of administering that ordinance, who were capable of attending to it, the form in which the ceremony should be administered, what persons could receive the benefits of its administration, how it was to be witnessed, recorded, etc. Paul may have said much more concerning the matter than he did in that which is called "The First Epistle to the Corinthians," fifteenth chapter, twenty-ninth verse, for it was not really the *first* epistle, as may be seen from the fifth chapter and the ninth verse. If that letter to the Saints at Corinth had been preserved, it is quite likely that we would have had some further light on this subject. However, that does not matter so much considering the fact that everything necessary for the proper performance of the sacred ordinances in behalf of the dead has been revealed in our own time through the great Prophet of the nineteenth century.

We have learned, for one thing, that the appointed place to attend to this work of redemption is in a Temple reared to the Most High after the pattern revealed from heaven, and we rejoice

greatly in the grand work which is going on in the Temples which have been built and have been dedicated to the Lord in the vales of Utah. Other temples, after a similar pattern, will be erected in the land of Zion, and in such other places as the Lord may direct, and the work which will be performed will be far beyond present human conception.

It is not our purpose on the present occasion to enter into minute particulars concerning it, but simply to call attention to a few items in relation to it, for the benefit of our brethren and sisters whose attention should be called in this direction. The gathering of genealogical data is being diligently conducted by many of the Elders and members of the Church, and this has been greatly assisted by the labors of writers not connected with the Church who have been moved upon to investigate and trace up the ancestry of numerous families, resulting in many very valuable publications. The records that have been kept in the different parishes in the British Isles have also served their purpose in this direction, and although these are not by any means perfect, they are a great aid in the work of gathering up particulars of the birth, death, etc., of the progenitors of Latter-day Saints who have been favored with the opportunity to administer in the ordinances which the Lord has made known in behalf of the departed. There have also been numerous instances of special manifestations from the spirit world in relation to this matter, of which we need not say much at present.

The point which we now desire to place in view is that which ought to be done for members of the Church who have died among the nations, who were faithful to the end but did not have the opportunity of gathering with the Church in Zion. While they were privileged to receive the Gospel themselves, they could not minister in behalf of their dead nor could they receive those further ordinances which pertain to exaltation and glory in the celestial kingdom. Their relatives should see to it that their names are not forgotten in Israel, and that the work necessary to be done for them and for their ancestors is not neglected. Quite a number of them have passed away from this life leaving no members of their families to represent them in Zion. They should not be forgotten by the Elders who were acquainted with them, nor by the members of the Church who were familiar with their lives and devotion to the faith. The record of their demise should be kept and forwarded to friends and acquaintances in Zion, and the needful work for them ought to be attended to.

This is a matter which we fear has not been kept in mind. We now place it in view of the conference presidents through the European mission, and advise them that all such deaths should be duly noted in the records that are kept, and lists of the names, ages, places of birth and times of death should be sent to headquarters or to persons related to or acquainted with the departed,

that the necessary work can be performed for them in the Temples of the Lord. We regard this as a matter of very great moment, and hope that what we now say will not be forgotten or allowed to pass by without definite action.

The salvation of the dead is inseparably connected with the work of the dispensation of the fulness of times, and while we labor among the living to bring those who will receive our words to the knowledge of the truth that they may act for themselves, we must not neglect our duty to the dead, in whose redemption we are vitally interested. If "they without us cannot be made perfect," then we without them cannot be made perfect. Family association is a part of the great plan of our Heavenly Father for the advancement and glory and exaltation of those who obey His Gospel. The work of laboring for the living is of immense proportions, but that which has to be done for the dead is vastly greater and is so grand, extensive and magnificent that no language of ours is capable of approaching it, to say nothing of its expression.

We are filled with admiration and gratitude when we contemplate the purposes of our Heavenly Father for the salvation of the millions of earth's inhabitants in the flesh, but when we reach out in thought to that which He has devised for the redemption of the countless hosts who have departed into the spirit world, wonder, love and praise struggle for expression, and words fail to convey in the remotest degree the emotions that well up in the soul and fill us with joy and thanksgiving to the Most High for that which He has revealed for our understanding and our actions. Let us all do our part in the accomplishment in the Divine purpose, that we may share in the reward that will come to the diligent and faithful when they stand as saviors on Mount Zion!

C. W. P.

"WHAT men are now saying is not that Christianity is untrue, but that we have misinterpreted it—that for the truth we have substituted shadows and phantoms of our own devising. There is only one honest way in which we can meet this new challenge, it is by going back once more to the beginning, becoming as little children at the cradle of a little child. The ultimate appeal of Christianity is, and must be, to personal experience. The blessedness of the insight of truth comes only when our illusions have been broken. Are we willing that God should break our illusions? Or do we cling to them and love them. It is when we become as little children that we enter the Kingdom of God, which is the kingdom of reality. To see things as they really are—to see them as God sees them. That is God's gift to those who are willing to bring their illusions and lay them where the wise men laid their gifts, by the cradle of the infant Savior of men."—REV. CANON MASTERMAN.

THE UNION OF PIETY AND MORALITY.

(*Concluded from page 375.*)

Life, passed under the influence of such dispositions, naturally leads to a happy end. It is not enough to say, that faith and piety joined with active virtue, constitute the requisite preparation for heaven. They in truth begin the enjoyment of heaven. In every state of our existence they form the chief ingredients of felicity. Hence they are the great marks of Christian regeneration. They are the signature of that Holy Spirit, by which good men are said to be sealed unto the day of redemption. The text affords a striking proof of the estimation in which they are held by God. Amidst that infinite variety of human events which pass under His eye, the prayers and the alms of Cornelius attracted His particular notice. He remarked the amiable dispositions which rose in the heart of this good man. But He saw that they were yet imperfect, while he remained unenlightened by the principles of the Christian religion. In order to remove this obstruction to his rising graces, and to bring him to the full knowledge of that God whom he sought to honor, he was favored with a supernatural message from heaven. While the princes of the earth were left to act by the councils of their own wisdom, to this good centurion an angel was commissioned from the throne of God.

What can I say more or higher in praise of this blessed character, than that it is what God delights to honor? Men single out, as the objects of distinction, the great, the brave, or the renowned. But He who seeth not as man seeth, passing by those qualities which often shine with false splendor to human observation, looks to the inward principles of action; to those principles which form the essence of a worthy character, and which, if called forth, would give birth to whatever is laudable or excellent in conduct. Is there one, though in humble station, or obscure life, who feareth God, and worketh righteousness; whose prayers and alms, proceeding in regular unaffected tenor, bespeak the upright, the tender, the devout heart? Those alms and prayers come up in memorial before that God who is no respecter of persons. The Almighty beholds him from His throne with complacency. Divine illumination is ready to instruct him. Angels minister to him. They now mark him out on earth as their future associate; and for him they make ready in paradise the white robes, the palms, and the sceptres of the just.

To this honor, to this blessedness, let our hearts continually aspire; and throughout the whole of life let those solemn and sacred words with which I conclude, sound in our ears, and be the great directory of our conduct: "He hath shewed thee, O man, what is good; and what doth the Lord thy God require of thee, but to do justly and love mercy, and to walk humbly with thy God?"—Hugh Blair, D.D., Sc., F.R.S., Ed.

THE WORD OF THE LORD CONCERNING CONTENTION.

"Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." (Titus 3: 9.)

"But, O my people, beware lest there shall arise contentions among you, and ye list to obey the evil spirit, which was spoken of by my father Mosiah." (Mosiah 2: 32.)

"Contend against no church, save it be the church of the devil." (Doc. and Cov., Sec. 18: 20.)

"Cease to contend one with another." (Doc. and Cov., Sec. 136: 23.)

We feel under the necessity of repeating what has been said so often before—that the Elders of the Church are not to contend with outsiders, nor with one another. Your mission, brethren, is a mission of peace and good-will; you have been sent into the world to try to put down contention and not to promote it; you have been counseled to make friends of people and not enemies of them; you have been admonished to avoid debates and public discussions, for in them there is no profit. Contention comes from beneath, and the man who possesses an argumentative and contentious spirit is actuated by the spirit of the evil one. The servants of the Lord should not waste time with such persons. The Elders in the Liverpool branch were taught a very profitable lesson a short time ago by President Penrose. At the close of a meeting at which Elder Penrose had set forth in a most clear and forceful manner the principles of the everlasting Gospel, a man came forward and proposed a public discussion. President Penrose told him that the Elders are not sent into the world to hold public debates, but to call people to repentance. "Let us have a debate," the man insisted, "and let it be decided by public opinion." He was told that public opinion had condemned the Son of God; public opinion said, "Away with him; crucify him!" "You have heard the Gospel of Jesus Christ," said President Penrose, "you can either receive or reject it, just as you choose," and left him. Another man came up and said, "I do not agree with your doctrine of the pre-existence of spirits." "Well, my friend," said President Penrose, "that does not matter; the Scriptures are full of the doctrine." The president refused to be drawn into a discussion.

A short time ago a gentleman invited two Elders of the Church to visit him at his home and explain the faith of the Latter-day Saints. He had also invited a number of friends to be present. It was soon made manifest that one of the latter was possessed of a deep-seated prejudice against the Saints. As one of the Elders explained the doctrines of the Church, he was interrupted several times by the gentleman just referred to, who said, "I do not believe that doctrine." At last the Elder said: "My friend, you are not compelled to believe anything I say; I am simply telling you the belief of the Latter-day Saints; you can please yourself as to believing or rejecting it. We are here as witnesses of the truth.

We have been called of God and sent into the world to testify to the people that He has in these last days restored the everlasting Gospel; that He has again called men by revelation and sent them forth, clothed with power and authority, to preach that Gospel and administer in its ordinances; that He has set up His Church on the earth, never again to be thrown down; that He has raised up Prophets and Apostles to teach men the principles of eternal life; that He has set His hand to gather His people from the four quarters of the earth and to bring them to the place where He has put His name, that a people may be prepared for Him when He shall come the second time. "I say," continued the Elder, that we are witnesses of these things. When a witness is brought into court all that is expected of him is that he shall bear a truthful testimony to what he has seen and heard. He has nothing whatever to do with the condemnation of the prisoner; that is reserved for the judge. When the witness has given his evidence he is excused. Now, we are the Lord's witnesses; we are here, as I have said, to bear testimony to the truth; that is all that is expected of us. The time is too short to waste it in arguing, debating, contending. When we have warned our fellow-men we then leave them in the hands of the righteous Judge. We are not here to tear down the religion of any man, but to point out to the people "a more excellent way."

The gentleman, seeing that he could not get the servants of the Lord to argue and contend with him, or to be drawn away from their subjects, remained quiet during the rest of the evening. As we have seen by the revelations quoted at the head of this paper, the face of the Lord is against contention. Hearken, therefore, brethren, to the word of the Lord.—W. A. M.

THE ABSURDITY OF THE "BELIEF ALONE" DOCTRINE.

"MAN shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God." It is passing strange that preachers and teachers, after reading this saying of the Savior, continue to teach men that all they have to do in order to be saved is to simply believe on the Lord Jesus Christ. This, without doubt, is one of the strong delusions which the Apostle said the Lord would send to men because of their refusing to obey the truth. With the Word of God before him, testifying in language the most easily to be understood, that "faith without works is dead," that man must be laboring under a strong, a very strong delusion who professes to be saved already by simply believing on the Son of God.

A few evenings ago the writer had the privilege of explaining the first principles of the Gospel to a number of young men. To prove that baptism is essential to salvation, I quoted the words

spoken by Jesus to Nicodemus:—"Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter the kingdom of God," and also to His apostles, "He that believeth and is baptized, shall be saved." "Just a moment!" exclaimed one of the young men, "I have got scripture to prove that baptism is not essential to salvation!" He opened his Bible and read the following from the third chapter of John's Gospel: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." "Here," said the gentleman, "is positive proof that belief in the Son of God is all that is necessary to procure eternal life." I asked him if a man could be saved in his sins. He answered that he could not, that a man would have to repent of his sins before he entered the Kingdom of God. I asked him if a man would be saved who did not endure to the end. He said, "No, a man must serve God in righteousness unto the end of his days if he expects to gain salvation." I then turned to the gentleman and said: "Now, by pursuing your line of argument, I can prove to you from the Scriptures that a man has neither to repent of his sins nor endure to the end in order to be saved. I then read the Scripture which he had read to me a few moments before in his attempt to prove that baptism is not essential to salvation: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "You see," I said, "there is no mention made here of repentance, nor of a man having to endure to the end in order to be saved. If what you say were true, namely, that a man is saved by simply believing in Jesus, then the vilest sinner on earth may lay claim to salvation, provided he professes belief in Christ. If I believe on the Son of God, I am at liberty, according to your teaching, to commit all manner of sin and iniquity, because I can find security, aye, eternal life, behind the sixteenth verse of the third chapter of John's Gospel." I am pleased to report that the gentleman acknowledged his error.

On another occasion, after having preached faith, repentance and baptism to a number of people, a man said, "I can prove to you that a man can get into the kingdom of God without water baptism. What about the thief on the cross?" he asked. "There is no evidence to show that he was baptized." I turned to him and answered in a calm voice, "My friend, it seems to me that a man could be engaged in better business than in trying to prove that Christ did not speak the truth. Prove to me that the thief, or any other man, got into the kingdom of heaven without water baptism, and you prove that Jesus was not sincere when He said, 'Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter the kingdom of God.'"—J. L. C.

THE word which has once escaped can never be recalled.

FROM THE MISSION FIELD.

Releases.—The following Elders are honorably released to return home per s.s. *Republic*, June 19th, 1907: Thomas R. Burt, Edwin B. Harper, Irish; William A. Murray, Sheffield; S. Grover Rich, George W. Moench, Scottish; Earl E. Jensen, Thomas E. Ricks, Leeds; Fred. F. Williams, Grimsby; Nephi A. Skinner, Liverpool; Frederick Langton, London.

Baptisms.—On June 9th a large crowd of investigators and Saints assembled at the Tibberton Square Baths, London, to witness the baptism of thirteen people. A short and interesting service was held. Elder George A. Hoopes spoke of the necessity, object and mode of baptism, after which President Jones added a few words of advice to those about to enter the fold of Christ. The following Elders officiated in the ordinance: Hyrum R. Kirkham, Frederick Langton, Soren Peterson, J. W. Jarvis, D. George Shorten and D. Eugene Hammond. An increased interest in the Gospel of Christ is being manifested among the Saints and friends of the London conference, and the teachings of the Latter-day Saints are spreading and meeting with more favor than in times past. The outlook for the future is very encouraging.

A large number of Saints and their friends assembled at Cornwallis Street Baths, Liverpool, on Monday evening last, to witness the baptism of five converts to the faith of the Latter-day Saints. After prayer by Elder John S. Smith, Elder William A. Morton spoke briefly on the necessity of baptism. The ordinance was performed by Elder Edgar E. Petterborg.

Congressman Howell in London.—On the 6th inst. Congressman and Sister Howell, of Utah, arrived in London after an extended tour on the Continent. They were met by President Jones of the London conference and taken to the headquarters. During the afternoon they were joined by their son, Luther M. Howell, who for the past two years has been laboring in the Newcastle conference. In the evening the regular weekly cottage meeting was held, and the Saints and investigators had the pleasure of listening to an interesting address by Utah's representative in Congress. He spoke of the high standard of men representing the Church of Christ, of their zeal and sincerity. "There must be some power other than human," he said, "which enables young men to leave their homes, paying all their expenses, to represent such an unpopular doctrine, and to suffer persecution for the sake of their religion." A visit from such a distinguished man as Brother Howell was a source of great joy to the Saints and investigators. It showed that there is no class distiuction in the Church of Christ. Although a member of Congress, Brother Howell preferred meeting with the Saints to visiting some place of amusement. The visit of Brother and Sister Howell was highly appreciated.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for June 23, 1907.

JESUS THE CHRIST.

LESSON XVII.—THE SOWER AND THE SEED.

I. Teaching in Parables.

1. What is a parable? A form of story having human interest and illustrating truths not directly expressed; it has been called an earthly story with a heavenly meaning.

2. Why Jesus used parables; to give instruction suitable to different grades of intelligence; justice and mercy subserved by the Lord's use of parables (Matt. 13: 10-17, 34, 35; Mark 4: 10-13, 21-25; Luke 8: 10, 16, 18; compare Isa. 6: 9; 42: 40; Jer. 5: 21; Ezek. 12: 2). "*If any man has ears to hear, let him hear.*" (Mark 4: 23.)

II. The parable of the sower (Matt. 13: 1-9; compare Mark 4: 3-9; Luke 8: 5-8).

1. The story. (a) The field partly prepared. (b) The seed widely and impartially scattered—by the wayside; on stony ground; amongst thorns; on good ground. (c) The results—in each case natural and inevitable.

2. The interpretation (Matt. 13: 18-23; compare Mark 4: 14-20; Luke 8: 11-15).

III. The parable of wheat and tares.

1. The story (Matt. 13: 24-30).

2. The lesson (Matt. 13: 36-43).

Read the explanation of this parable as given in the Doc. and Cov., sec. 86.

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